Regd. No. L 7676

The TAHRIK-i-Jadid

Regd. No. L 7676

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Editor :
NASEEM SAIFI

★

Annual Number

Sul'h 1354 H.S. January 1975 C.E.

SISTER MUBARAKA

an Ahmadi lady in the United States of America, presenting a copy of the

HOLY QURAN to Mr. Gerald Ford,

President of the United States.

محترمہ مبارکہ صاحبہ جو کہ امریکہ کی احمدیہ جماعت کی ایک نہایت مخلص رکن ہیں مسٹر جیرالڈ فورڈ - صدر امریکہ - کو قرآن کریم کا تحفہ پیش کر رہی ہیں

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-I-JADID

RABWAH

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Editor

NASEEM SAIFI

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THE TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address :

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

WHAT TO SPEND

The Promised Messiah, peace be on him, says :

No one can claim to be righteous by spending useless things (in the way of Allah). The door for righteousness is very narrow and it should therefore be kept in mind that no one can enter it by spending useless things. The Holy Quran says : لن تنالوا البر حتی تنفقوا مما تحبون You cannot attain to righteousness unless you spend what you like (very much). Unless you spend the things that you like most, you cannot be counted among His dear and near ones. If you do not like to be put to hardships and you do not like to follow the path of true righteousness, how can you be successful. Do you think that the Companions of the Holy Prophet, may God be pleased with them, attained to the position which they did, by doing nothing at all. How great is the trouble that one has to endure for worldly honours and how big are the expenses the people have to undergo for such things. And after all these hardships and spendings, the people get very small honour which does not give them full satisfaction. You should therefore try to understand that the title (and honour of) of رضی اللہ عنہم which affords very great satisfaction and which is a sign of the pleasure of God cannot be obtained without hardships.

(Malfoozat Vol. I, p. 36)

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THE ULEMA AND THE BRITISH GOVERNMENT

Maulvi Mohammad Hussain

Maulvi Mohammad Hussain who is considered to be one of the bitterest opponents of the Promised Messiah and Mahdi, peace be upon him, said in his publication "Ishaat-us-Sunnah (Vol. VI No. 10, P. 287)

"It is not lawful for the Muslims to fight aginst the Government of their country (whether the Government be of the Jews, or the Christians or any other religion for that matter), if the Government permits to perform their religious duties without let or hindrance. Also it is not lawful to help with their wealth or sacrifice of life, those who fight against the Government. That being the case it is Haram (Unlawful) for the Muslims of India to oppose or revolt against the British Government."

He also said, "Maulana Mohammad Nazir Hussain Mohaddas of Delhi, keeping in view the real and true meaning of Jihad, did not think that the mutiny of 1857 was a Jihad according to the Islamic Shariat. Rather he took it as something which could be called faithlessness, breaking the pledge, disorder and enmity and therefore declared that it was a sin to join this mutiny or to render any sort of help in this matter. (P. 288)

He also said :

"The Sultan of Rum (Turkey) is a Muslim but as compared with British Government the situation of law and order and the management of his affairs, there is nothing of which we can be proud. Rather it can be said that for us, the Ahle Hadith, this Government—the British Government—as compared with all the Islamic kingdoms, is a greater source of pride and it is because of the peace that prevails here and the freedom that the people enjoy in this State. (P 292)

He added "Because of this peace and freedom that we enjoy here, the British Government is a boon for us and we prefer to live under this Government to living under any of the Muslim Governments. Wherever the Ahle-Hadith might go (to Arabia, or Turkey, or some where else) they would prefer to be under the British people and no other Government.

Sir Sayed Ahmad

Sir Sayed Ahmad, the Founder of the Aligarh University and the man who really and truly set the ball rolling for th creation of Pakistan wrote a book "Risala Asbab-i-Baghawat" (Booklet about the causes of the mutiny) and exhorted the Muslims to be very loyal to the British rulers and he opined therein that rising up against the British Government was nothing less than revolting against it.

Maulana Zafar Ali Khan

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Maulana Zafar Ali Khan considered India to be Darus Salam and said (The Zamindar dated 11-11-1911). The Muslims cannot think evil of this kind of Government even for a moment. If any unfortunate Muslim has the affrontry of revolting against this Government, we can say without the fear of refutation that such a Muslim is not a Muslim at all."

On the 9th of November 1911, Maulana Zafar Ali wrote in his newspaper that in view of the royal favours and kingly justice he had a great liking for the Government and that he would like to shed his blood in place of perspiration falling from the forehead of the king who is a protection for the world. He also remarked that his feelings were shared by all the Muslims of India.

Nawab Siddiquee Hassan Khan

Nawab Siddique Hassan Khan of Bhupal (an Ahle-Hadith) says : The Muslim Scholars differ in the view whether since the British rulers have taken over the administration of India, this country is a Darul Islam. The scholars of the Hanafis who are in a preponderant majority here declare that this country is Darul Islam. And if this country is Darul Islam why to indulge in Jihad. Rather Jihad in such a place is a sin of great magnitude.

Those who are of the opinion that this country is a Darul Harb as is the case with the Ulema of Delhi - they also say that it is not permissible to go on Jihad while living here peacefully under the government of the country. Of course if the people go out of this country, then and then alone they can indulge in war with the rulers of this land. In short. none of the Ulema whether those who are present to - day or those who have gone before, thinks it permissible that Jihad should be carried out in the Darul Harb.

(Tarjuman-i-Wahabiyya P-15)

Hazrat Sayed Ahmad of Breili

Hazrat Sayed Ahmad of Breili, may God have mercy on him says : Our real work is to preach the oneness of God and to revive the Practice of the Chief of the Messengers, may God's peace and blessings be upon him ; why should we then go to war (jihad) against the British Government.

Hazrat Sayed Ahmad of Breili, may God have mercy on him, according to Mohammad Jafar Thanesari had no intention of rising against the British Government. He in fact considered the British Government to be his own Government because of the peace that prevailed at that time.

(Sawanih Ahmadi - Biography of Ahmad P - 171 by Maulvi Mohammad Jafar Thanesari)

Maulana Hussain Ahmad Madani

Maulana Hussain Ahmad Madani a great Muslim politico religious leader—says :

If a country is ruled by non-Muslims but the Muslims also share the authority in one way or the other and their religious rights are respected that country according to Hazrat Shah Sahib (Abdul Aziz Mohaddas of Delhi), may God have mercy on him, is doubtlessly a Darul Islam. According to the Shariat, it will be the duty of Muslims to take that country as their own country and they should sincerely wish well for it.

(Naqsh-i-Hayat vol V-P 11)

Notes & Comments

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DO NOT FIGHT AGAINST GOD

The Promised Messiah, peace be on him, says :

I seldom pass a night when I am not consoled with the words (from God) that "I am with you and My heavenly armies are supporting you." Although such people as are pure of heart will see God after they have passed to the great beyond, I swear by His name that I am seeing Him even now. The world does not recognise me, but He who sent me knows me. It is a great error on their part and in fact gross misfortune that they want to undo me. I am that tree which has been planted by the hand of the true Creator. He who wants to cut me down, only wishes to have a portion from the (bad) luck of Qarun, Juda Iscariot and Abu Jahl.

O ye people rest assured that I am supported by that hand who will be with me till the end. If your men and women, young and old, your little ones and big ones - all of them join hands and pray (to God) to destroy me - and they continue their prayer till their noses *wear out* and their hands become paralysed even then God will not listen to them and their prayers will not be accepted and He will not stop till what He has ordained comes to pass. If there is not even one man who supports me, the angels of God will take my side and if you will hide the witness then haply the stones will speak out in my favour. Do not be cruel to yourselves. There is a great difference between the liers and the truthful. God does not leave anything undecided. I curse the life which is lived in untruth and fabrications and also I curse the condition in which one fears the world and therefore cuts himself off from God. The service that God has entrusted to me at the most appropriate time - and for which I have been created - I can never be slack in performing that service, even though the sun from one side and the earth from the other side may like to come together to crush me out of existence.

What is the position of a human being. Nothing more than a worm. What is man (I ask again) Nothing more than a piece of flesh. How is it possible that I should abandon what God has told me to do, for the sake of a worm and a piece of flesh. Just as God has eventually been deciding about the Messengers (*Mamurin* - those who are commanded by God to carry out the reform of the people) so also He will decide about me. There are always times set for the advent of the God-sent people and there are times for them to go. You must rest assured that I have neither come out of time nor I shall go out of time. Do not put up a fight against God ; it does not lie in your hands to destroy me.

(Zamima Tohfa Golarwiya)

WHO CALLS WHOM, KAFIR

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, peace be on him, says in his book "Haqiqatul Wahy (p. 120) :

"First, these Ulema prepared a Fatwa declaring me a Kafir and nearly 200 Muslims put their stamps on it and they expressed so harsh views in this Fatwa that some of them went to the extent of saying that these people (Ahmadis) are worse than the Jews and the Christians in their Disbelief (kufr). Most of the Fatwas declared that their dead bodies (dead bodies of the Ahmadis) should not be buried in the graveyards of the Muslims ; they also should not be greeted - and no shaking of hands with them. People should not offer their prayers behind their Imam, for, they are Kafir. Rather they should not be allowed to enter the mosques - that also because they are kafir and the mosques, if they enter there, become unclean. However, if you find that they have entered the mosque it should be washed to clean it.

The Fatwas also say that it is quite in order to steal their property and they deserve to be killed because they do not believe that a bloody Mahdi (who would shed blood) would appear ; they also do not believe in jihad ... Then, behold, the untruth they utter that it is I who have declared the 20 million Muslims who recite the Kalima, as kafir whereas the fact is that it was not I who said it first ; it is their own Ulema who issued Fatwas of kufr and raised a hue and cry in the Punjab and rather, the whole of India. The common man was so annoyed with us that nobody would like to talk to us politely ; rather they considered it a sin to do so. Is their any Maulvi or any Sajjada Nashin who can prove that it was I who first declared them kafir. If there is any such writing issued by me in which I called the Muslims kafir, before they dubbed me a Disbeliever, I should like it to be shown to me. If they can't show me any such writing then they should seriously think over the dishonesty which they are displaying ; it is they who call me kafir and yet they assert (how wrongly) that I have declared all the Muslims Kafir.

EXPORTERS
OF
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Religious Books on Islam
PLEASE WRITE TO US
THE ORIENTAL & RELIGIOUS PUBLISHING CORPORATION
LIMITED. RABWAH. PAKISTAN.

W. A. A. N. A.

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'WAANA' is West African Ahmadiyya News Agency. It has been operating in that region since 1957. Some of the news-items that have been sent by this Agency to the Press and published in various newspapers are reproduced below :

The Holy Quran for the Prime Minister of Sudan

Lagos, 14th December, 1957

Under special arrangements, Maulvi Naseem Saifi, Chief Ahmadiyya Missionary, West Africa, presented a copy of the English Translation of the Holy Quran with Arabic text and a copy of Life of Mohammad (by the Supreme Head of the Ahmadiyya Movement) to Sayed Abdalla Khalil, the Prime Minister of the Sudan through Sayed Meccawi Sulieman Akrat, Permanent Secretary, Ministry of the Interior in the Sudanese Government, yesterday in the office of the Private Secretary to His Excellency the Governor General of the Federation of Nigeria.

Maulvi Naseem Saifi was accompanied by Maulvi N.D.A. Sheikh and Mr. S. O. Bakare, President General of the Ahmadiyya Mission in Nigeria.

Sayed Meccawi expressed his pleasure at receiving the books on behalf of the Prime Minister. He said that he was pleased to know of the activities of the Mission. He was also told that some Sudanese students were studying at the Headquarters of the Movement - Rabwah, Pakistan.

Sayed Meccawi said that it afforded him great satisfaction that the relations between Sudan and Pakistan were very cordial.

Maulvi Saifi told Sayed Meccawi of his own travels through Sudan in 1945 while coming to Nigeria and in 1950 while returning home.

A group photograph was taken after the presentation.

(WAANA)

H.R.H. Duchess of Kent

thanks for Holy Quran

The H.R.H. Duchess of Kent has thanked Alhaj Maulvi Nazir Ahmad Mobashir (H.A.), of the Ahmadiyya Movement (Gold Coast Branch) for a copy of the English translation of the Holy Quran which the Alhaj had presented to her on the occasion of her visit to Ghana for Independence celebrations. The letter of thanks is reproduced below :

GOVERNMENT HOUSE,
ACCRA.
5th March, 1957.

Dear Sir,

I am desired by The Duchess of Kent to thank you very much indeed

for the copy of The Holy Quran, which you were kind enough to send to Her Royal Highness.

Her Royal Highness much appreciates your thought, and is very glad indeed to accept this gift from you.

Yours Very Truly,
Sgd.
Private Secretary

Alhaj Mobashir also sent books to the Delegates of various countries who attended the Celebrations. Some of these gift packets contained copies of the Holy Quran also. (W.A.A.N.A.)

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AHMADIYYAT IS THE VANGUARD OF RELIGIOUS AWAKENING

says the

Finance Minister of SierraLeone

Islam is Bound to Dominate.— Nasim Saifi

Freetown : Tuesday, Sep. 2, 1958

On the arrival of Maulvi Naseem Saifi, Chief Ahmadiyya Missionary, West Africa, the Sierra-Leone Muslim Reformation Society arranged a reception at Wilberforce Memorial Hall, Freetown, under the chairmanship of Honourable Mustafa, the Finance Minister of Sierra Leone.

A renowned Syrian, Sheikh Jawa-rd representing the Muslim Community, delivered a lecture on Islamic Ideology. He dilated on various aspects of Islam, especially in conformity with the new scientific theories and the Islamic conception of equality of mankind.

Maulvi Naseem Saifi, later on, spoke in appreciation of the speech delivered by the learned lecturer; assuring the audience that the people like Jaward were badly needed to mould the thoughts of the generality of the public.

He further remarked that Islam was bound to dominate in the world at any rate.

The hall was fully packed and was resounded with thunderous applauses during the speeches of Jaward and Maulvi Saifi.

Honourable Mustafa in his closing speech, passed glorious remarks in praise of the noble work done by the Ahmadiyya Community. While speaking at length about Ahmadiyyat the Honourable Minister said : 'The Ahmadiyya Community is the Vanguard of the religious awakening in this age.'

He also paid a high tribute to Maulvi Saifi for his impressive speech.

The President of the Muslim Reformation Society moved the vote of thanks with glowing tributes to the late Alhaj Nazeer Ali, the ex-Incharge of the Sierra Leone Mission. about whom he said : 'He was a great soldier of Islam.'

A group photograph brought the function to its close. Later on, while meeting Maulvi Saifi, Sheikh Jaward expressed his hope to visit Nigeria in a month's time.

Maulvi Saifi reached Sierra Leone on the 30th of August. He is on tour of West Africa these days, with a special intention of looking after the educational needs of the Muslims of West Africa.

He is expected back in Nigeri at the end of September.

(W.A.A.N.A.)

H. E. Governor General receives

HOLY QURAN

When His Excellency Sir James Robertson, the Governor General of the Federation of Nigeria visited Liberia in the middle of July, he was presented with a copy of the Holy Quran and some other books on Islam, by Alhaj M. M. Siddique, Amir and Missionary Incharge, Ahmadiyya Mission, Liberia. Acknowledging the receipt of the books the Private Secretary to His Excellency wrote to the following effect :

"His Excellency the Governor General of the Federation of Nigeria has asked me to write to thank you for your very kind thought in presenting a translation of the Holy Quran and other important books on Islamic Theology.

His Excellency is very pleased to learn that the Ahmadiyya Movement has adherents in Liberia as he fully appreciates the value of the work done by the Movement in Nigeria. Many thousands of children benefit from the teachings offered in Ahmadiyya schools in Lagos and in the last thirty years a great number of schools have been opened by the Movement throughout Nigeria.

His Excellency has also asked me to say that he gets copies of the newspaper "The Truth" regularly, and he is sure that this is a publication worthy of its name.

His Excellency thanks you and the other members of the Mission in Liberia not only for the books but also for the kind Message with which you concluded your letter"

The message to which His Excellency made reference was contained in the following words :

"In the end, we respectfully beg to request you to study the Message of Islam and to accept it if you find it to be true. In the present age of materialism Prophet Ahmad has been raised as a guide and light for all mankind in order to repel all darkness and all doubts from their hearts about God on the one hand and to cause them to have actual communion and personal relations with Him on the other. We therefore sincerely hope that Your Excellency will find time to peruse the enclosed Islamic literature and will ponder over the Message of Islam and Ahmadiyyat in all sincerity and seriousness, for, we have conveyed to you these tidings of the Kingdom of Heaven out of the fulness of our esteem and regard for your distinguished personality."

(W.A.A.N.A.)

THE PROMISED MESSIAH

BY

Sahibzada Mirza Mubarak Ahmad Vakil-i-Aala

FREE OF CHARGE

from

Managing Editor, Monthly Tahrik-i-Jadid, R a b w a h

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Maulvi Saifi addresses university college Ghana and takes part in a symposium

LAGOS February, 1959

Maulvi Naseem Saifi Chief Ahmadiyya Missionary, West Africa, flew to Ghana on the 9th of February, where he addressed the students of the University College, on two consecutive days. on the first day he spoke about the life of the Holy Prophet Mohammad, peace and blessings of God be upon him, and on the second day he addressed them on History and work of Ahmadiyya Movement. The two lectures which were presided over by the Professor of Divinity were well attended. The students took great interest and asked a number of questions. They were particularly interested to know that Jesus had ordered his disciples to buy swords even if they had to sell their clothes. This reference came up in connection with the wars which the Muslims are alleged to have fought to spread Islam. The translations of the Holy Quran and the Missionary activities of the Movement also aroused great interest.

These lectures were arranged by the Divinity Department of the College.

Maulvi Saifi was in fact invited to the University College by the Stud nt Christian Movement for a symposium. The symposium was held on February 11. The participants were: Dr. S G. Williamson and Mr. B. G. Chaplain on the Christian side and Maulvi Saifi and Mr. Abu on the Muslim side. The subjects were :

1. The Unity of the Godhead
2. The Nature and Destiny of Man
3. The Christ and the Prophet.

Maulvi Saifi was asked to open the symposium with Islamic point of view about the Unity of Godhead. The discussion which was scheduled to continue only for one hour, really continued for three hours. Most of the time was given to Maulvi Saifi to explain to the members of the symposium and to the audience the Islamic teachings on the given subjects. Dr. Williamson who is the author of 'Christ or Mohammad' (which was replied by Maulvi Saifi in his book 'Islam and Christianity) was so highly impressed by the Islamic point of view that he exclaimed 'I am most highly impressed by all that Mr. Saifi has said :

Special interest was created in the symposium when Dr. Williamson said that he agreed fully with the explanation of the Unity of God—head that Mr. Saifi has presented. The College students felt a little perturbed at this attitude of the Christian side and one of them spoke in great annoyance accusing Dr. Williamson of saying what contradicted the Christian doctrine.

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The symposium was presided over by Mr. J.D. Fage, Professor of Hisrory.

Dr. S.G. Williamson is a Senior Professor at the University College and a prolific writer on religion.

Mr. B. G. Chaplain is Professor of Science.

Mr. Abu is Announcer in Hausa language at the Ghana Broadcasting System.

Maulvi Naseem Saifi is the Chief Ahmadiyya Missionary, West Africa and the Editor-in-Chief of the The Truth (Weekly), the first Muslim Newspaper in West Africa. He is a regular broadcaster at the Nigerian Broadcasting Corporation with special programmes assigned to him and also a columnist for a National Daily where he writes on religion and answers the questions of the readers.

(W.A.A.N.A)

A Pilgrimage into the World of Islam

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By TRACY STRONG
(World Y.M.C.A., Geneva)

GOD'S ways are mysterious. He does things in a most wonderful manner which surpasses the understanding of the human beings. Fourteen hundred years ago He said Islam would rise to the highest heights and then fall and then again rise to dominate all the other religions of the world. Its rise and fall are now a matter of history. But its second rising which will make it dominant in the world is yet to come. How will it happen? Very few people, if any, understand this mystery. But happen it must.

As the time passes the plan of God is being unfolded and major factors in the second rising of Islam are coming to light. One of them, the investigations which the Christians are making into the world of Islam, thinking that that might help them to bring the Muslims to the threshold of Christ (Christ of the Christians, for the Muslims already believe in the real Christ who was a Prophet sent unto the House of of Israel). These investigations put the Muslims on their guard and they find themselves in an easy position to correct where they have gone wrong. They readily adjust themselves to the changing circumstances around them.

One such investigation has been recently completed by Mr. Tracy Strong of the World Alliance of Young Men's Christian Associations who has toured almost the whole of the Muslim world and produced a brief but comprehensive report of what he has seen and what he has understood from what he has come across. Having toured the Muslim world, Mr. Tracy Strong is of the opinion that the Muslim youth finds itself unable to keep his religion due to the speedy march of events in the changing world. He very much seems to be wishing that the Christians should exploit this situation to their fullest capacity.

The Report which is entitled "A Pilgrimage Into The World of Islam" makes mention of the Ahmadiyya Movement in very glowing terms :

1. "Through the good offices of the leading attorney in Nairobi, I was taken to see Sheikh Mubarek Ahmad and other religious leaders of the Ahmadiyya Movement. This Movement was founded by Mirza Ghulam Ahmad who was born 1835 A D. at Qadian in the Punjab. He claimed he was a follower of the Prophet Muhammad but denied that Muhammad was the last prophet which is a basic doctrine of faith with practically all Muslims. He also claimed to be the Christ whose second coming had been promised. The unpopularity of the Movement over fundamental doctrines resulted in their social segrega-

tion in India and Pakistan and a split in the Movement known as the Qadianis and the Lahories. Today both these Movements have a world-wide missionary policy and zeal and their booklet on 'Our Foreign Missions' describes extensive work in East and West Africa, especially in the English speaking countries, Germany, Switzerland, Holland, the Scandinavian countries, Great Britain and the United States, and Indonesia, Ceylon, Burma, Malaaya and certain countries of the Middle East including Israel. Their publications which I was given both in Nairobi and Lagos, Nigeria include a beautiful copy of the Quran in parallel columns - Arabic and English - with a thought provoking critical introduction dealing with the Meaning of Civilization and Culture. The Old Testament, its contradictions and irrational teachings ; The New Testament ; examined with Jesus' own admission, superstitions and doubtful ethics; The Vedas ; Prophecies in Deuteronomy and the New Testament : and finally Characteristics of Quranic Teachings ; the Quranic plan of Spiritual Universe and Ahmad the Promised Messiah. Their pamphlets printed in English and many African languages deal with such subjects as "Mohammad and Christ ; "Women in Islam" ; "Muslim Catechism" ; "Communism and Democracy". One pamphlet written by Dr. Muhamad (Zafrullah) Khan, vice President, International Court of Justice, stresses "the universal message of Islam, a faith which transcends tribal, national, racial and cultural limits, and speaks to man on a universal level. Thus Islam bases itself upon a fundamental unity of God, unity of man and unity of life .....The true remedy, therefore, for guidance in the scientific, nuclear age and for the ills that afflict us today and that threaten to overwhelm us tomorrow, is for us to turn to God with the single minded purpose of making our peace with Him having sincerely determined that, in all matters whatever, our guiding rule shall be, 'Thy will and not mine."

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2. "I again went to see His Highness Oba Adeniji Adele II, the Oba of Lagos, a Muslim, who had given Mrs. Strong and me a "Christian tea with a Bishop's prayer" the last time we were in Lagos in 1955. His father was a Muslim and his grandfather a Christian. He and Al-Hajj Jibril Martin, a leading legalist who died recently while leading a delegation to Mecca, re-emphasized the Yoruba families with Christian, Muslim and Pagan members. Both of them as young men in 1912 had become interested while in England in the Ahmadiyya Movement. They wanted a "white skinned Indian missionary" to come and help them. After he organised the work and left there arose difficulties between the African leaders and the Indian Missionary. The result was two movements with the African legally maintaining the name Ahmadiyyas. "Our major emphasis", Al-Hajj Martin said, "is on education for we are a backward community. Our children go to the Christian Mission schools but we should have our own. The difficulty comes in getting teachers and I have personally gone to the Sudan, Egypt and Syria to secure them. We now

have several schools and missions and use African missionaries instead of Indians or Pakistanis."

"I visited the Mosque of the African Ahmadiyyas (i.e. Martin Party) and met an alert Secretary, aware of the problems of modern youth and Chief Imam Alhajj Tijani. On the same short crowded street, we visited a mosque where the Orthodox Muslims were worshipping and across the street the mosque which was the headquarters of Maulvi Naseem Saifi, the Chief Ahmadiyya Missionary for West Africa. This missionary from Rabwah, West Pakistan, cordially greeted me and gave me many of his penetrating, provoking pamphlets on Christianity and Islam.

".....there are also very active Ahmadiyya communities in Saltpond, Kumasi and Wa where they have established schools. The Ahmadiyya have also since independence helped to construct 150 mosques and 13 schools. In 1948 there were 22,572 Ahmadiyyas and this number has undoubtedly grown.

4. (In Sierra Leone) "The Ahmadiyya Mission has helped construct some 25 mosques which sometimes replace the local association "bush" (sacred grove) of the tribal society. Fewer opportunities have been given the Muslims for education until recently several new schools have been constructed by the Mission. Officials of the Government which are both Muslims and Christians have expressed their appreciation for the sacrificial services of these young Muslim missionaries who "are devoting themselves to the spiritual and educational progress of the land." The Christian forces are also aware of the new life in Islam and are studying ways of meeting it in such a spirit that Sierra Leone can be a united nation when it seeks independence in January 1960.

5. (In Liberia) ".....the Ahmadiyya Missionaries are given liberty to work amongst the people. At first, in 1957 when he Ahmadiyyas came to Liberia they sought to check the growing Bahai Movement".

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Under the heading "The Unity of Islam in the Call to Prayer" the report says: "The most universal religious observance in Islam is the call to prayer and worship. What a priviledge and spiritual experience it has been to enter into worship at the Dome of the Rock, Jerusalem; the Modern Great Mosque, Jogjakarta; the Great Blue Mosque, Isfahan; the three mosques of different sects on the same street in Lagos, Nigeria; the Ahmadiyya Mosque in Nairobi"

The report also mentions that one of the suggestions at the All-African Church Conference - Ibadan 1958, was that "He should not show public concern over the advance of Islam."

The report is indeed a sincere survey of the Muslim world. Any errors that might be found in it must be considered as the errors of judgment. One such error must be corrected: The Founder of Ahmadiyya Movement did not deny that Prophet Mohammad was the last prophet. (W.A.A.N.A.)

Mr. Tracy Strong visited Nigeria in May, 1959

THIS IS KHILAFAT

Digitized by Khilafat Library Rabwah

(Continued from the last issue)

Hazrat Khalifatul Masih II says :

It is God who appoints the Khalifa and human beings have no hand in it. The Khalifa does not aspire for this office nor does he come to this office through any planning or scheming. Rather in some cases it, apparently, is impossible that he should have become a Khalifa. The very words :

وعد الله الذين آمنوا منكم

وعملوا الصالحات

show that it is God alone who appoints a Khalifa, for, he who promises, is the one who gives. Some people mistakenly think that this verse means that the people might choose anyone they like, and their election is confirmed by God as the correct election. It is just as one of our teachers used to do: he would come to the class and ask the boy he was pleased with, if he had any money in his pocket; if the boy had any the teacher would say, that is the prize I give you. God's confirmation of the election by the people would be no prize at all. How can it be called a special treatment of the true believers who do good deeds? He who makes a promise, it is for him to fulfil it; not the other way round. This verse therefore tells us that the Khalifas will come from God (i.e. they will be appointed by God) and it is proved to be true by the fact that nobody becomes a Khalifa through his own aspiration nor by scheming. Only such a person can become a Khalifa whom God wills to hold that office, rather in some cases it might appear to be impossible for such a person to be a Khalifa but ultimately he does become a Khalifa.

(Khilafat-i-Rashida pp. 153-154)

According to the Islamic principle it is the Khalifa who is the final authority appointed by God and it is he whose word is the last word and not the word of any anjuman or Shoora or any other organisation. This is the very thing for which the Jamaat was split into two. No doubt, on the face of it, it is you who elect the Khalifa but imperceptibly it is in the hands of God and He says that it is He who appoints the Khalifa. So long as you will keep yourself on the right path and continue doing good deeds to win the pleasure of God, God will continue appointing Khalifas for you and such Khalifas will possess the quality that is essential for the accomplishment of their task.

(Report, Majlis-i-Shoora, April 1925)

One of the points raised is that since the Khalifa is elected by the people, it should be permissible for Ummat (the Muslim nation) to depose him. The answer to it is that although the appointment takes place through election, the Holy Quran

says explicitly that God makes the people a means of the expression of His will and grants them the light from Himself. But this remains a fact that it is God who appoints the Khalifa. He says ليستخلفنهم *Layastakhlifannahum* that is He Himself will appoint them as Khalifas. Therefore despite the fact that it is the Believers who elect the Khalifa it is the revelation from God which directs their hearts to be inclined towards him who deserves to be appointed to that office. And God says that He grants the necessary qualities to the Khalifas. Such Khalifas are a favour of God. The objection raised thus tantamounts to asking why the Ummat should not depose the man who believes in the oneness of God, whose religious views God has decided to establish and for whom God has promised to remove all the dangers and fears from his way and through whom He wills to uproot the atheistic beliefs and secure and strengthen Islam. It is quite clear that the *Ummat* cannot depose such a person; it is only the disciples of the Satan who would like to depose him.

(Khilafat-i-Rashida PP 230-31)

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It is only Khalifa who can designate another Khalifa in his life time as Hazrat Khalifatul Masih I had designated me as Khalifa in 1910 C.E. But God was gracious enough and he survived that illness and God made the Jamaat elect me as Khalifa. If God forbid, Hazrat Khalifatul Masih I had died at that time, his children would have claimed that this Khilafat was given to me by their father. God saved me from this curse and got me elected Khalifa in accordance with the *Sura Nur* and the events that took place later on proved that "I am indeed the Khalifa appointed by God Himself." (Al-Fazl 30, July 1956)

Who is there now who can depose me from Khilafat. God has appointed me a Khalifa and God never errs in His decisions. If the whole world accepts me (as Khalifa) my Khilafat cannot gain any further dimensions, and if God forbid, every body leaves me, my Khilafat cannot in any way lose anything. Just as a Prophet, even when he is alone, is a Prophet, so also is a Khalifa, even if he is all alone (and nobody follows him). So blessed is he who accepts the decree of God.

(Poster: who can hinder the work of God)

He who demands from me that I should quit Khilafat is utterly deprived of the Marifat (God realisation) and he is definitely incapable of understanding the ways of God. He, the ignorant, does not know what the consequences of this quittal will be. So, like Hazrat Usman, may God be pleased with him, I say that the garment that God has made me wear will not be taken off by me - in no case I will do that, even if the whole world tries to snatch it from me. I therefore will now go ahead whether anyone accompanies me or not. God has told me that there will be trials and tribulations but the end will be good. If anybody wishes to do so, he may try all he can to oppose me - whoever he might be I will, with the grace of God, be the victorious and nobody's opposition will do me any harm.

(Barakat-i-Khilafat P-22)

Khilafat is one of the important points in the Islamic ideology and in fact Islam can in no case make progress without Khilafat. It has always been through the Khalifas that Islam has made progress and in future also it is through Khilafat that Islam is going to make progress. God has always been appointing Khalifas and

He will continue doing so in future also.

You must remember it well that your successes and progress are linked with Khilafat and the day you will lose sight of it and you will not maintain the standard, that day will be the day of your destruction. On the other hand if you will keep this fact in view, then, even the whole world put together will not be able to do any harm to you, however it might like to do so.

As it is widely known Asfandyar was such that no arrow could do him any harm, Khilafat will make you like him. So long as you will attach yourself to the Khilafat, the opposition by the world will remain ineffective. No doubt the individuals will loose their lives, the hardships will raise their head and difficulties will have to be confronted, but the Jamaat will never be ruined, rather it will continue making progress day by day. In such circumstaces the death of anyone of you at the hands of the opponents will be similar to what is said about the giant, that is, if one giant is cut into pieces, thousand more come into existenc. If one of you is killed, thousands more will come into existence through the drops of your blood.

(Darsul Quran published in 1921)

I had a dream and in this dream I saw that somebody was criticising Khilafat adversely. I found myself telling him that even if he raised objections which were true and justified, about me, he would be cursed by God and destruction will overtake him, for the status which God has granted me is such that He is very jealous of it. The fact is that in order to upkeep the prestige of this status (Khilafat) God annihilates Khalifa's opponents. Look at thoes who cursed the earlier Khalifas, they have themselves become victim of the curse. If anyone of you will oppose Khilfat, he will be caught.

(Darsul Quran)

I swear by God in whose hand is my life and who is the Master of the rewards and punishments, and in whose hands is the disgrace and honour, that I am a Khalifa appointed by Him. Those who are opposing me and who are asking me for Mubahala, are fighting against His will and His Law. If I am deceiving the people in this matter then, O my Lord do show a sign for the truth to become manifest.

(A letter dated 20-10-1927)

Hazrat Shah Wali Ullah Muhaddas of Delhi says in his book ازالة الخفا عن خلافة الخلفاء The Verse ليستخلفنهم means that it is God who appoints Khalifas whenever He considers it necessary to appoint a Khalifa for the reformation of the people, He directs the hearts of the people through revelation to elect the person whom He wants to appoint a Khalifa.

"INVITATION"

TO GIVE TO A FRIEND

ASK FOR IT FROM :

Managing Editor

Tahrik-i-Jadid, Rabwah.

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HOW TO BE A TRUE AHMADI

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The Promised Messiah, peace be on him, says :

"It should be clearly borne in mind that a simple statement and assertion of Baiat with tongue, a mere verbal pledge is nothing if it is not supported by a genuine and firm resolve to live up to it in every way... Relevant to a proper observance of my teaching, it is essential that one should firmly believe that there is an All Powerful, All Sustaining Supreme Being, the Creator of everything, changeless, everlasting and eternal. He does not beget, nor was He begotten. He is Holy, so there is no need for Him to go on the Cross or suffer in any way, or be subject to death. He is such that being far removed, He is still very near; and being very near, He is still very far. Although He is One, and absolutely unique, His manifestations are diverse and multifarious. Whenever there occurs in man a fresh change, for the changed man He becomes a new God, dealing with him on the basis of a fresh manifestation, the man witnessing a change in God in proportion to the change in himself.. He displayes an extraordinary manifestation of His power and glory only when man shows an extaordinary change in himself—this being the root and bedrock basis of the marvels and miracles witnessed at the hands of all servants of God. Belief in this God, with these powers, is the foremost essential condition for the membership of our Movement. Inculcate this belief in your hearts, giving to its implications and requirements first and topmost priority over all considerations of self, over all its comforts and relationships. By means of actions in the course of your daily life, with unflinching courage, show a steadfast loyalty in His way. Others in this world do not give Him this priority and preference over material means and the support they hope to get from their friends and relations. But do *you* give Him the first place, so that in heaven you should come to be reckoned His people.

"To show signs of grace is the eternal way of God; But you can partake of this blessing only when all your wishes, hopes and desires merge into His will; only when at all times, in success or failure, in hope or disappointment, you remain in humble prostration at His door, so that he should do with you what He will. If you act like this, in you would appear that God for a long time who had kept His face concealed from the world. Is there any among you, then, who would act upon this teaching, seeking only His pleasure, without the slightest sense of dissatisfaction against the way His will works? Even in distress you should put your best foot forward, for, this is the secret of your success; and you should strive to the utmost of your power to spread the idea of His singleness and unity over all the earth. Be kind and merciful to humanity. for all are His creatures: do not oppress them with your tongue, or hands or in any other way. Always work for the good of mankind. Never unduly assert yourselves with pride over others even those who are placed under you. Never use abusive

language for anyone, even though he abuse you. Be humble in spirit, kind and gentle, and forgiving, sympathetic towards all, and wishing them well, so that you should be accepted. There are many who pretend to be kind, but inside they are wolves ; there are many on the outside who look pure, but in their hearts they are serpents. You cannot be accepted in the presence of the Lord unless you are pure, both on the outside and inside. If you are big, have mercy for those who are small—not contempt ; if you are wise and well versed in learning, serve the ignorant with words of wisdom ; never desire to bring disgrace on their ignorance by trying to show off your learning. If you are rich, instead of treating them with self-centred disdainful pride, you should serve the poor. Beware of the paths of destruction. Fear the Lord ; be righteous ; do not fall in worship before the creation of God. Turn wholly and solely to Him, so that you loose interest in this world. Become entirly His, living wholly for His pleasure, for His sweet sake, hating everything impure and sinful, for indeed He is Holy. Every morning should be a witness for you that you spent the night with righteousness, and every evening should be a witness for you that you went through the day with the fear of God in your heart.

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"Do not fear the curse the world might heap on you, for they melt in the air like smoke, they cannot turn day into night. What should be afraid of is the curse that comes from God, which totally uproots, from both the worlds, those on whom it falls. You cannot save yourself with hypocrisy and pretence, because the God Who is your Lord can see to the innermost depths of your being. How, then, can you hope to deceive 'Him. Therefore straighten yourself and cleanse yourself, to become pure and precious, without a particle of dross anywhere in your being, for if there be any such, it will take away your light. And if in any corner of your heart there be pride, empty pretence, hypocrisy, vanity, love of self or laziness of disposition you do not amount to anything acceptable in the sight of the Lord. Take care that on the basis of a thing or two, which you think you have accomplished, you do not fall into the delusion that you have done which was needed to be done ; for, God desires that your entire life, your whole being, should undergo a deep and thorough revolution. Indeed He demands from you that you accept a death, after which He would give you another life. Immediately compose all your differences and make peace among yourselves : forgive the transgression of your brothers, for indeed he is devil who is not willing to make peace with his brother. He would be cut off, for he tries to create disruption. Leave off vanity and emphasis on self, and all mutual resentments, all unpleasantness. Though truthful and justified in your stand, be humble in your demeanour as though you were in the wrong, so that you yourself should be treated with forgiveness. Leave off everything which fattens your vanity, for the door you have been invited to enter is not one that would admit a fat person... .....

"An evil-door cannot win nearness to Him. No one who is proud can win His nearness, nor the oppressor and unjust, nor one who is dishonest, nor anyone who is not jealous for His name. Those who fall on worldly benefits like dogs, or ants, or vultures falling blindly on carrion, those who have only sought comfort only in life, they cannot win nearness to Him ; every impure eye re-

mains far removed from Him ; every impure heart remains unaware of Him. For Him whoever lives in fire, shall be saved from the flames ; he who weeps for His sake shall be made happy, full of laughter and jubilance. He who breaks away from this world for His sake, shall find Him. With the deepest sincerity of heart, with a steadfast strength and ardour, become, the friends of God, so that He too should become your friend."

"So my dear people this is the time of serving the cause of the religion you claim to profess. Realise the value of this rare opportunity, for if you let it slip, it will not offer itself to you a second time. Being the followers of such a great and exalted Prophet, why do you lose heart ? Be firm of faith, and set an example that even the angels in heaven should wonder at your steadfastness and strength, and should pray for blessings on you ; that such a light be born in your hearts that you become like stars on this earth, and the whole globe be lit up with the radiance you get from your Lord."

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THE IMPORTANCE OF HADIS

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SAYINGS AND DOINGS OF THE HOLY PROPHET

(peace and blessings of Allah be upon him)

The word Hadis means a saying and in Islamic terminology it means the record of the sayings and doings of the Holy Prophet Mohammad, peace and blessings of Allah be upon him. That being the case who can say that the sayings and doings of the Holy Prophet are of no significance to us. It is he who ushered Islam into the world and it is he who could explain it best. That is why I feel that when some people raise objections against Hadis they do not mean to object to the words and deeds of the Prophet. What they mean is that the books in which his sayings and doings have been collected are not authentic. Well that may rightly start a controversy which will need the two sides to argue their case.

My subject this evening is the importance of Hadis and although I need not go into the authenticity of the present day available books on the subject, I feel it will help us understand the signifinance of today's topic if I do say something about the authenticity also.

The objection so often raised is that the Hadis was not collected in the days of the Holy Prophet and that the time it was collected people had various things in mind which affected the collections. The simple answer to this objection is that it is not a fact that the Hadis was not collected in the days of the Prophet himself. The Holy Prophet was very particular that an account of his sayings and doings must be preserved and must be carried to the people who had not come in contact with him. At one time he is reported to have said *Ihfizooho wa akhbirooho min waraikum.* That is learn it and inform others about it. The Holy Prophet is also reported to have said that his words must be carried to others without any change.

But, well, somebody can say that all what you have referred to is written in the very books the authenticity of which is under discussion. How can you quote a book in its own favour? Let it be as it is. There are other numerous proofs of the authenticity of the Hadis. For example the books of Hadis quote the Holy Prophet as having sent some letters to the kings of various lands. One of them to the King of Egypt who was called *Muqaiqus.* The whole letter i.e., the contents of the letter have been preserved in these books. But nobody knew the whereabouts of the letter itself. Then, it so happened that in 1858 C. E. this letter was found out in a monastry in Egypt. The find was made by the Christians and therefore there was no question of its

being fabricated. I hope that you can well understand that those who are objecting to the authenticity cannot turn back and begin to prove that the Hadis is actually authentic. However, the discovery of this letter put a seal on the truth of the fact that the Hadis are quite authentic. Another proof is the fulfilment of the prophecies mentioned in the books of Hadis. Could it be that the Hadis containing prophecies had been fabricated by somebody? If that had been possible, it would only mean that even a lier could prophesy and his prophecies would come to pass. The fact that the Hadis mentions some prophecies and those prophecies have come to pass is an undeniable proof of the authenticity of the Hadis.

Well, having said something about the authenticity of the Hadis I now come to the importance that must be attached to it. First and foremost is the command of God that we find in the Holy Quran in connection with obedience to the Prophet. If we do not know what the Prophet said and what he did, where lies the question of obeying him? We read in the Holy Quran : If you love Allah follow me, Allah will love you and He will forgive your sins. But how to follow him? The only answer is to do according to his sayings recorded in the books of Hadis. In other words Hadis plays an important part in our attaining to the position where Allah should love us and forgive our sins. Again. We have been told in the Holy Quran that the Holy Prophet had the best of the morals. That means we should take him as an example for our own lives. But how can we do that, if we do not know what his morals were. And certainly we will not know what his morals were if we do not go to the books of Hadis.

Leaving the question of morals aside, let us look into the practice of our religion. We have been told to pray. But how to pray, when to pray and what to recite in the prayyer? All these questions remain unsolved if we refuse to turn to the books of Hadis.

It is from the books of Hadis that we know that prayers have to be offered five times a day and what we have to recite during them, is also mentioned in those very books.

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Or take the question of fasting and zakat and Hajj. If all these are Islamic institutions and the Muslims must stick to them and perform them properly, then it is very essential that we know their detail. And details of all these things, as we know, are not given in the Holy Quran ; they are to be met with in the books of Hadis.

Thus it is quite clear that the books of Hadis are really very important in the performance of our religious duties ; we simply cannot do away with them.

There is yet another point of significance of Hadis. In order to understand the Holy Quran it is very essential for us to find out as to when a certain portion of the Holy Quran was revealed and in what circumstances. For example take the Sura which is known as Kausar. It talks of the success of the Holy Prophet and of the utter failure of his enemy. If we do not know when it was actually revealed, the whole significance of this Sura is lost to us. It was revealed in Mecca and that means it is a prophecy. For, at that time the success of the Holy Prophet and the failure of his enemy was not in sight. There he was being persecuted and an ordinary man could

easily fall in doubt as to what would become of this man, Mohammad, who had the whole of the town against him. For the Prophet to have told the people that God had revealed to him promising him success was a grand prophecy which later on came to pass. Now suppose we do not know when this sura was revealed and we think that perhaps it was revealed in Medina at almost the end of the life of the Prophet. It can't be called a prophecy. In fact, in that case it would have no meaning at all. That is how the Hadis shows us the significance of the various revelations contained in the Holy Quran.

Dilating upon the significance of Hadis, Hazrat Ahmad, the Founder of world-wide Ahmadiyya Movement-in-Islam, once said, "It should be remembered that every prophet is sent with two responsibilities. And it is his duty to deliver the charge of God faithfully. One, the Word of God, and Two, how to act upon that word of God. And in the sight of God it is these two things which are most important and the real foundation of religion. And it is these things that are called the Book and the Sunnat or the practice, respectively."

On another occasion he said, "I have been told that a certain man says that Hadis is of no significance and therefore it should be discarded. Don't you see that the non-believers try to memorise even magical words of their leaders. Do you think that the Muslims did not care to memorise and preserve the words of their Prophet? It must be remembered that the Holy Prophet understood the Holy Quran more than everybody else and it was he who showed to the people how to act upon this book. And all these things are recorded in the books of Hadis."

Again he said, "I am of the very strong opinion that we must respect Hadis for it is attributed to the Holy Prophet Mohammad, peace be on him. Unless a Hadis is totally against the Holy Quran, we must accept it.

Well, I think I have said enough about the significance of Hadis and here I should close. But before closing I should like to appeal to my listeners that they must always respect Hadis and try to act upon the words of the Holy Prophet Mohammad, peace be on him. May God enable you and me—all of us—to follow the Holy Prophet in the best possible way. Amen.

A Book of Hadith

NIBRASUL MOMINEEN

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One hundred Sayings of the Holy Prophet, peace and blessings of Allah be on him,

Selected by

Maulana Abul Ata

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WHAT HAPPENED TO THEM

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Hazrat Hussain Mansoor Hallaj (212-309 A.H.) who is now considered to be one of the saintly persons who set a pattern of devotion to the cause of God was in his own life time dubbed as a *Kafir* and worthy of being killed for his heretic utterances. He was known for shouting the slogan of *Anal Haq* (I am *Haq* i.e. God) which actually meant that he had merged himself in the person of God. He had to spend many years in the prison before he was done to death at the behest of the ruler of his time.

Maulana Rais Ahmad Jafari says :

"He (*Mansoor Hallaj*) was first arrested in 297 A.H. on a religious verdict (*Fatwa*) issued by Ibn Daudal Asfahani Azzahiri—It was in 301 A.H. that he was arrested for the 2nd time—This time he spent eight years in the prison. In 309 A.H. his case was finally decided and the verdict was that on the 18th of Zi Qaada he shou'd be put to death. The mode of his punishment according to the verdict was that he should be given lashes and his hands and feet should be amputated: his head should also be severed from his body. The parts of his body should be burnt and his ashes should be thrown into the river Dajla. Nobody could stop the execution of this verdict.

"He was done to death because he shouted the slogan of *Anal Haq*. What he meant by it was that he believed in the communion with God and he had himself become one with Him."

Hujjatul Islam Imam Ghazali (450-505 A.H.) He is one of the most famous persons in the Muslim world. His writings in the form of *Ihyaul Ulum* and *Keemyai Saadat* are read and revered all over the world. He too was not spared.

Maulana Rais Ahmad Jafari says :

"Many jurisprudents and those experts in the religious controversies hated him very much. Their hearts were full of enmity for him and opposing him was considered a great blessing. They used to mock at him and cast doubts on whatever he taught the people."

Allama Shibli Numani referring to Imam Ghazali's book "Mankhool" says: The opponents of the Imam considered it to be a good document for opposing him. They took this book to *Sanjar* and told him that this book as well as other writings of his were heretical."

Ijazul Quddusi says:

"Imam Ghazali was becoming famous in various countries. The service that he was rendering towards Islam was indeed of great value. But as it has always been with the worldly people whoever guides the people aright and is a righteous and pious person himself, people begin to show an inimical attitude towards him. Imam Ghazali also had some enemies, they were the spurious religious leaders and the so called learned people. They posed to be pious and pure and played up the evil things as good and religious and did funny things to please the kings and the people of the higher stratta. Imam Ghazali had torn into shreds the covers up of all such fake religious

(Continued on page 28)

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THE MISSIONS REPORT

First Ahmadiyya Mosque in Dahomey Opened

A distinguished gathering of Dahomian Community watched with interest the historic formal opening ceremony of the first ever Mosque of the Ahmadiyya Muslim Mission to be built at Porto Novo, Capital of Dahomey on Sunday, 25th August, 1974. A good number of the distinguished members from Lagos and other missions of Nigeria attended the colourful ceremony. It is recalled that the foundation of the Mosque was laid on 27th January, 1974 and by the grace of Allah the Mosque completed within record period of

The Ahmadiyya Jamaat in Dahomey (West Africa) recently built this mosque. The picture was taken on the occasion of the unveiling of the memorial plaque by Maulana M. A. Shahid, Amir and Missionary incharge, Ahmadiyya Jamaat, Nigeria and Dahomey.

Alhaj Razi, Chairman of the Dahomey Mission is seen nearest to the plaque. On the right of Maulana Shahid are Major Giwa and Mallam Suleman, Ahmadiyya Missionary for Ilaro.

احمدیہ جماعت ڈھومی (مغربی افریقہ) کی حال ھی میں تعمیر کردہ مسجد کے افتتاح کے موقعہ پر مکرم مولانا محمد اجمل شاھد اور اذکے دائیں طرف مکرم میجر گیوا صاحب اور معلم سلیمان صاحب اور آگے مکرم رازی صاحب صدر جماعت احمدیہ ڈھومی ھیں

six months.

The ceremony opened with the recitation from the Holy Quran, by Alhaji T. Shekoni under the Chairmanship of Alhaji Raji, Chairman of Dahomey Mission.

In his opening address, the Chairman of the occasion Hadji Raji recounted briefly the untiring efforts of the local members of the Mission which had culminated in the building of the first phase of the 2-storey Mosque. He also noted the spirit of sacrifice of the few members who are today the nucleus of the community in the country.

In a soul-stirring sermon before the unveiling of the plaque by the Head of the Ahmadiyya Muslim Mission Nigeria and Dahomey Maulvi M. Ajmal Shahid dealt with the significance of a Mosque in the life of the Muslim community. He declared to the delight of the enthusiastic crowd that the mosque was built to the glory and worship of Allah and for the use of all muslims irrespective of their sects. Maulvi Shahid urged the audience to use the Mosque as a Centre for Islamic studies and culture. He warned against activities in the place of worship which might not be conducive to Islamic teachings. The Amir also announced that with the establishment of the regular mssion in Dahomey and with the construction of the mosque, now the Annual Conference shall be held every year here. The decision was hailed [illegible] high slogans of Takbeer and Islam and Ahmadiyyat Zindabad.

The Amir also launched an appeal for the completion of the first floor during the next year preferably before the next first Annual Conference. The appeal was responded generously and more than 75 thousand francs were collected and promised.

Bro. Sikru Dauda the Secretary of the Dahomey Mission spoke in French and he conveyed the message of Ahmadiyyat or the true Islam to audience. Earlier Mr. T.S.A. Lateef treasurer of the Mission traced the history of the Ahmadiyya Mission in Dahomey to the visit of Maulvi Shad in 1966 to the country and subsequent efforts of Bro. Dauda himself to convert Alhaji Bisiriyu Raji, the first Chairman of the Mission into Ahmadiyyat in 1968. Bro. Dauda told the gathering that Hadji Raji's unrelented efforts in the search for the Islam led him to the discovery of Ahmadiyyat through the reading of the literature of the Mission published in French language. Anyhow the progress of the Mission was slow but steady until the constant efforts and visits of the Amir Maulvi Shahid the Mission is progressing rapidly.

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Before the ceremony was brought to a close with a prayer by the Amir, Maulvi Shahid, Hadji Major Akanbi Giwa spoke of the beauties of Ahmadiyyat which are the distinguishing feature of its members. He told his audience that the prevailing opposition to Ahmadiyyat in all parts of the Middle East and Asia is due to the spectacular success attending the world-wide evangelical work of the Muslim body in propagating Islam. It was followed with the speeches of Alfa A. R. Oluwa and Alfa M. A. Salman.

Major A Giwa

PRAYER

"Thank Thee for Thy tender touch
forgive us ever wishing much"
may this humble prayer be
blessed and satisfactory

Hadayatullah, W. Germany

A grand opening of Ado-Ekiti Ahmadiyya Muslim Mission's

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N20.000 Central Mosque

BY

Olayiwola Jegede

Ahmadis in the ancient town of Ado-Ekiti boomed with wide jubilations, when the formal opening of the Mission's N 20,000 Central Mosque was performed by the Amir and Missonary Incharge of Ahmadiyya Muslim Missions of Nigeria, Maulvi M.A. Shahid. The joy of this great day was radiant in the faces of all the members who hailed the arrival of the Amir and his entourage with the slogan of Takbeer, Islam and Ahmadiyyat Zindabad.

The occasion started with the introduction of the Amir, the chairman of the occasion in person of Chief J.A. who stood in for Oba Alaiyeluwa Aladesanmi II, the Eni of-Ekiti, (who later came to see the mosque in the afternoon and appreciated the grand work done there) and other very important guests by Alhaj A.A.K. Adeyemo. The opening prayer and recitation from the Holy Quran was performed by Missionary A. J. J. Bada and Maulvi Majeed Ahmad. In his opening speech Chief J. A. Fashuba praised the indefatigable efforts of the Mission for putting up such a magnificent mosque for the service of Allah. He said the Mission had laid a shining example worthy of emulation by not seeking for donations at the initial stage when the building of the mosque started.

In an address of welcome presented to the Amir and read by brother Olayiwola Jegede, he traced the history of the building of the mosque to 20th January, 1964 when the foundation stone of the mosque was laid, having left the former mosque owing to overflooding.

The Amir laid emphasis on the significance of building mosque by Muslims. He said this was the first task performed by Prophet Mohammad (PBOH) when he was driven from Mecca to Medina. He praised the members for completing the building of the mosque in record time and urged members to turn up for their congregational prayers in the mosque everyday.

The mosque was declared open with the cutting of the tape by the Chairman, Chief J. A. Fashuba while the Amir unveiled the plaque. The children of the Mission's Arabic School at Ado-Ekiti and Ogbagi thrilled the guests with Arabic displays. Two lectures were delivered. The first titled "The Status of Women in Islam" was given by brother Isa Babalola while Missionary S.D.A. Ahmad drove the whole audience round the oasis of Quranic prophecies within the twinkle of an eye in the theme of his lecture titled "Prophecies of the Holy Quran". They were held spell bound by this soul stirring lecture when he enumerated the prophecies which include, the recovery of the dead body of King Pharaoh (which the Quran mentioned will be preserved for posterity and recovered by Archaeological Researchers recently) exploration of tue moon. He urged Muslims and christians to devote time for the study of the Holy Quran, the authentic Word of God. The Mission went further in propagating Islam by presenting three books each - the Holy Quran, The Teachings of Islam and The Promised Messiah to Oba Alaiyeluwa Alade-

sanmi II Bishops of Ekiti, respectively.

Guest speakers included the representative of Bishop Adetiloye, Mr. E. S. Ajibade who hinted that the study of Islamic religion has been inculcated in the curriculum of the Emmanuel evangelist College Ibadan. He said 'they are doing this in conjuction with the biblical injuction in 1st Thessalonians 5.21 which reads "Prove all things, hold fast that which is good."

Alhaji Yusuff Ogunlayi, the Chairman, Ansar-ud-Deen Society, Ondo Province, praised the Mission for propagating Islam for all mankind so that its beauty could be seen and practised by all Muslims. He said "Ahmadis are muslims" and urged all other Muslim sects to emulate and team up with them in projecting the good image of Islam.

The vote of thanks was given by Alhaji Ali Adebayo before the occasion was brought to a successful end with prayer by the Amir, Maulvi M. A. Shahid. Oba Alaiyeluwa Aladesanmi II, came to grace the occasion on his arrival back from Ilesha where he went to attend the consecration ceremony of Bishop Falope, Anglican Anglican Bishop of Ilesha.

VERSE

After years of saying
I found tears in praying
after months of showing
I found help in going
after days of seeing
I found grace in being
after minutes of love
I found Hime above.

Hadayat Ullah

From the Information Media

National News Bulletin for Saturday, 16th November, 1974, SierraLeone Broadcasting Services, Freeton.

THE FOUNDATION STONE OF A NEW PRIMARY SCHOOL IN BOAJIBU

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At the start of a congested programme yesterday the President laid the foundation stone of the Muslim Brotherhood Primary School Building in Boajibu and visited the new Ahmadiyya Hospital Building under construction.

He also addressed Teachers and pupils of the Ahmadiyya Muslim Secondary School in Boajibu before travelling by road to Levuma.

At the Primary School Building site, the President expressed appreciation of the Muslim Brotherhood for the help it was giving in the field of Education upon which the government placed a high premium.

Welcoming President Stevens to the Ahmadiyya Muslim Secondary School, Boajibu, the Principal, Mr. B. A. Akhtar said that his students had a lot to learn from the open book of the President's life as it taught them how to achieve success with patience, hard work, wisdom and continuous, dedicated, selfless, service to the country. Dr. Stevens' magnetic and majestic personality was a model for the young generation, he added.

Mr. Akhtar told the President that in response to his call, agriculture formed a compulsory part of the school syllabus and that students

were taking a very active part and lively interest in it.

President Stevens then addressed boys and girls of the school As potential leaders of the future, he counselled them to study hard and develop sound religious and moral character.

By so doing, he said, they would only be showing appreciation for opportunities now open to them, but equipping themselves to fulfil their future role in the development of our country.

Dr. Stevens thanked the Ahmadiyya and other Missions for their invaluable contribution to Education and Medical care in Sierra Leone.

He then made a cash donation towards sports equipment for the school which is one of seven Ahmadiyya Muslim Secondary Schools in the Country.

WE ARE THE *PROPHET'S SONS*

Nigerian Tribune, Ibadan 11 Jan. 1964.

Alhaji Ahmadu Bello, Sardauna of Sokoto, said in Ibadan yesterday that his invitation and that of his uncle Sultan Abubakar Usman to lay the foundation of Ibadan new mosque was the best that could have been made.

First the Sultan, he said, was the 'spiritual' leader of all Muslims in Nigeria.

Secondly, both the Sultan and himself were direct descendant of the "great prophet, Othman Dan Fodio".

Alhaji Ahmadu stressed the need for Nigerian leaders to come closer together to say that the unity and prosperity now being forged in the country may be further enhanced.

Replying to an address of welcome presented to him at a civic reception arranged in his honour at the Mapo Hall Ibadan, the Sardauna referred to the leading role which the Federal Republic of Nigeria was playing in Africa.

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In the afternoon of last Monday, the third day of the visit, the U A.R. Acting Consul-General paid a courtesy call on the Sultan in his palace and in a thirty-minute ceremony presented Sir Abubakar with 150 copies of the Holy Koran.

Presenting the Holy Korans. Mr. Masry expressed to the Sultan the good wishes and hearty brotherly feelings which the leaders and people of the U.A R have for their Northern Nigerian brother leaders and people. He praised the spirit of reverence which the people of the North had for Mujaddid Shehu Usmanu dan Fodio and his successors.

Concluding his presentation speech. Mr. Masry expressed the wishes of the people of the UAR that in no distant future the Sultan would be able to visit the U.A.R.

In a brief reply, the Sultan thanked Mr. Masry for "these wonderful presents" adding that he would be glad to visit Egypt at the appropriate time.

MIRACLE

I opened my mouth
an angel was melting on my tongue
the snowball in fire
that I am.

Hadayat Ullah

MUSLIMS ACCUSE SULTAN

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The Muslims of the North (in Nigeria) do not seem to be taking the Muslims of the West as good Muslims. At least that is what the following news item shows ; This news item was published in the Daily Express of 20th January, 1964. We have always worked for the unity of the Muslims and this kind of news disturbs our peace of mind. We wish all the Muslims could come together for the uplift of Islam and the Islamic world.

"The Legal Adviser to the Western Nigeria Muslim Council, Alhaji Busari Obisesan, has condemned the action of both the Sultan of Sokoto, Sir Abubakar Usman and the Premier of Northern Nigeria Sir AhmaduB ello, for refusing to join in the Jumat prayers when both men came to Ibadan recently for the laying of foundation stone of the £150,000 Ibadan central mosque.

Alhaji Obisesan said that the refusal of the men to join in the prayers with the people of Ibadan was to show their "utmost contempt" for Ibadan Chief Imam.

The Legal Adviser, with whom was Alhaj Busari Raji Chairman of the council, said the Sultan, who regarded himself as the spiritual head of the Muslims and the Sardauna, regarded the Muslims in the South as "Kafris (an Arabic word meaning (pagan).

Alhaji Obisesan further described the action of the two men as "an unpardonable sin" not only against all the Muslims in the South but also a "sin against Holy Koran" which forbids discrimination in the religion.

What Happened to Them

(Continued from page 22)

leaders. Through his writings he had exposed them to the utmost. This was the reason why they hated him. They apprehended the loss of their prestige and felt that if true Islam continued to be preached (through Ghazali) nobody would pay any heed to them.

"Ghazali Nama" makes mention of the opposition by Ali bin Yusuf bin Tashqin the ruler of his days who issued a decree that Ihyaul Ulum (the most famous book by Imam) should be collected and set on fire and all those who proclaim to be followers of Imam Ghazali should be annihilated by putting them to death—Ibn Hazam Maghribi who was considered to be a great jurisprudent declared that it was unlawful (Haram حرام) to read the books of Imam Ghazali and that it was a Must that all his books should be set on fire.

The Decision

Humble love and sweet intention
Make your heart a burning tree
If you praise Him, if you mention
How His Grace has crashed the three
Men-Made gods and superstition
All the shirk and all the pride
Start to take the competition
With the holy men - inside !
Get your tongue free of your devil
Get your heart clear like the sky
Conquer good and kick out evil
Answering the question why

Hadayat Ullah

THE HOLY PROPHET'S PRAYERS

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وخير مافيها و اعوذبلك من شرها وشرما
فيها اللهم انى اعوذبلك ان اصيب فيها
صفقة خاسرة - (البيهقى)

In the name of Allah, (I enter this Bazaar). O Allah I ask you the good of this bazaar and the good of all what is in it. And I ask for refuge from you against all the evil of this bazaar and the evil of all that is there in this bazaar. O Allah, I ask for your refuge from entering into a bargain of loss in this bazaar.

Whenever Huzur, peace and blessings of Allah be upon him, met a destitute person on the way he prayed as follows :

الحمدلله الذى عافانى مما ابتلاك به و
فضلنى على كثير ممن خلق تفضيلا -
(ابن ماجه)

It is God alone who deserves all praises and it is He who has kept me away from this trial with His grace and has granted much more than a large number of people in the world.

While sitting with the people he used to continue reciting these words :

سبحانك اللهم وبحمدك اشهد ان لا اله الا
انت استغفرك و اتوب اليك -

While going out of his house he used to offer the following prayer :

بسم الله توكلت على الله اللهم انا نعوذبك
من ان نزل اونضل او نظلم او نظلم
اونجهل اويجهل علينا - (الترمذى)

In the name of Allah (I go out). In Him alone I trust. O Allah, we seek your refuge from slipping, or going astray, or being unjust to someone showing injustice (cruelty) to us, or we may act unwisely or someone else may act unwisely against us.

On entering the market (Bazaar) he used to pray in the following words :

لا اله الا الله وحده لا شريك له له الملك
و الحمد يحى ويميت وهو حى لايموت
بيده الخير وهو على كل شئى قدير -
(ابن ماجه)

None is worthy of worship except Allah, the one, who has no partner, for Him is the kingdom and the Praise. He is the one who gives life and who causes death. He is everliving and death does not overtake Him. Every good is in His hands and He has the power to do whatever He pleases.

Also he used to say :

بسم الله اللهم انى اسئلك خير هذه السوق

first say بسم الله In the name of Allah and then الحمد لله All praise belongs to Allah and then he would recite the following prayer.

سبحان الذی سخرلنا هذا وما کنا له
مقرنین و انا الی ربنا لمنقلبون ۔

Glory be to Him who has granted us this conveyance, for, we of our own could not over power it (or be able to use it). Verily we are going to turn back to our Lord.

Also while going on a journey he used to offer the following prayer :

اللهم انا نسئلك فی سفرنا هذا البر والتقوی
ومن العمل ما ترضی اللهم انا نعوذ بلك من
وعثاء هذا السفر وکابة المنظر وسوء
المنقلب فی الاهل و المال اللهم انت
الصاحب فی السفر و الخلیفة فی الاهل
و المال ۔

O Allah we ask you for every good and righteousness during this journey. Grant us the power to do good deeds which may attract your pleasure. And we beseech you for protection against all the difficulties and hardships and unseemly scenes. We also implore you that on our return we may not meet our people in a bad condition. O Allah, you are our companion during this journey and you are the caretaker of our people and our holdings in our absence.

On entering an inhabitation, He used to offer the following prayer :

اللهم رب السموات السبع وما اظللن و رب

Glory be to you O my Allah, with your praises. I bear witness that there is none worthy of worship except you. I ask you for forgiveness and I turn to you.

On returning home he would pray :

اللهم انی اسئلك خیر المولج وخیر المخرج
بسم الله ولجنا وعلی الله ربنا توکلنا ۔

O Allah make my entry blessed and also make my going out again, blessed. It is in His name that we enter and it is in Him that we put our trust.

On seeing the new moon Huzur used to offer the following prayer :

اللهم اهله علینا بالامن و الایمان
و السلامة و الاسلام ربی و ربك الله ۔
(ترمذی)

O Allah make this new month a month of Faith and peace and Islam for us. O, the moon, Allah is my Lord and your Lord.

Also he used to say the following prayer.

هلال رشد وخیر ، هلال رشد وخیر ،
هلال رشد وخیر امنت بالذی خلقك ۔

O Allah make this new moon, the moon of guidance and of good (three times he used to say this) O the moon I believe in Him who has created you.

On riding a conveyance he would

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In view of the confrontation with the enemies, he used to offer the following prayer ;.

اللهم انا نجعلك فى نحورهم و نعوذبك من شرورهم - (احمد)

O Allah you are our shield against them (the enemies) and it is from you that we ask for protection against their evil designs.

On going to a war he would implore Allah in these words ;

اللهم انت عضدى و نصيرى بك احول وبك اصول وبك أقاتل (ابوداؤد)

O Allah you are my arms and my helper ; and it is from you that I gain strength and it is with power received from you that I shall make war, do help me and grant me succour.

He told a man who was in trouble to pray like this ;

اللهم رحمتك ارجوا فلا تكلنى الى نفسى طرفة عين و اصلح لى شأنى كله لا اله الا انت (ابو داؤد)

O Allah I hope to receive help from you ; do not leave me to myself even for a moment. You yourself set all things right for me. There is none worthy of worship except you.

الارضين السبع وما اقللن و رب الشياطين وما اضللن و رب الرياح وما ذرين فانا نسألك خير هذه القرية وخير اهلها وخير ما فيها ونعوذبك من شر هذه القرية وشر اهلها وشر ما فيها اللهم ارزقنا جناها و عذنا و باءها و حببنا الى اهلها وحبب صالحى اهلها الينا -

O Allah, the Lord of the seven heavens and whatever is under them and the Lord of the seven earths and whatever is above them and O the Lord of the Satan and of whatever they lead astray and the Lord of the winds and whatever they carry from one place to the other, we ask you for the good of this inhabitation and the good of those who live here and of whatever is in it. And we seek refuge with you against the evil of this inhabitation and the evil of her people and of whatever is there in this inhabitation. O Allah grant us the fruits of this inhabitation and protect us against her sicknesses and make us beloved in the eyes of her inhabitants and create their love in our hearts.

On his return from a journey he used to utter the following prayer :

ائبون تائبون عابدون لربنا حامدون - (مسلم)

We are coming back, worshipping Him and turning to Him and praising Him - He is our Lord.

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